

45

JOSHUA's Resolution to serve the LORD.

A
S E R M O N

Preach'd at the CONCLUSION of the
YEARLY MEETING

693. e. 14
5

Of the PEOPLE call'd

QUAKERS,

At BRISTOL,

On the 15th Day of MAY, M.DCC.XLV.

By JONAH THOMPSON.

Taken in SHORT-HAND, (to oblige a Friend)

By BARTHOLOMEW EDYE.

Publish'd by Leave, obtain'd of the AUTHOR.

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THE HISTORY OF THE

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P R E F A C E.

I BELIEVE every impartial Reader who considers the following Discourse in a proper Light will be very far from being offended at any little Redundances that may appear : They will consider it as a Discourse deliver'd Extempore, taken in Short-Hand not only unexpectedly but unknown to the Author ; and, I am persuaded, better pleas'd with the plain Language of the Heart influenced by Divine Love, than all the Flowers of Oratory or labour'd Periods calculated to please the Ear.

As the Tendency of this Sermon is to inculcate Piety, to incite Mankind to dedicate themselves to the Service of the Supreme Being, to wean their Affecti-

ons from Things below and fix them on those above, which alone are permanent; and as those Duties are herein recommended in a very Pathetick Manner, 'tis hop'd that every considerate Reader will give it its due Weight; and if any reap an Advantage thereby, so as to come to the Knowledge of the Truth as it is in JESUS CHRIST made manifest in the Hearts of Men, and submit to its Virtue, Power and Operation, it will doubtless answer the Desire of the Author.

JONAH THOMPSON'S
S E R M O N.

WHILE I sat silent in this Assembly, the Resolution of a certain good man which is left upon record appearing in my view----- As I a little consider'd it, it seem'd to be my business to revive it in your remembrance, and leave it to your consideration with some Remarks thereon.

THE Resolution was that of *Joshua* when the people of *Israel*, over whom he then presided by Divine Appointment, were assembled together. He took that opportunity to recount to them, (though somewhat briefly) the many Favours and Blessings that the

Author of their Being had in a sort of a particular manner conferred on them; endeavouring to set before them the obligations they were thereby laid under, to the Author of those Favours, and Blessings they had received, he proceeds with expressions to this purpose----*Choose you this day whom you will serve, whether the Gods which your Fathers served, that were on the other side of the Flood, or the Gods of the Amorites in whose land ye dwell: but as for me and my house, we will serve the LORD.*---*As for me and my house, we will serve the LORD.* You will allow, my Brethren, I am persuaded, if you consider this matter seriously, that it was a Noble Resolution. A Resolution well becoming so Great and Good a Man; and therefore certainly very worthy of *our* imitation. I say, certainly worthy of *our* imitation.-----If we review the Dealings of GOD with us, (some of us from our youth to an advanc'd age) on such a Review we can scarce fail of finding
suf-

sufficient cause to admit, that we are laid under the greatest obligation, not only to the *making* such a Resolution, but likewise to the *keeping* of it. And allow me to say, that hasty Resolutions imprudently and inconsiderately taken, are somewhat of the nature of Vows, which ought in prudence to be avoided. But as to *Joshua's* Resolution (before mention'd) there is certainly nothing that is more becoming rational creatures. That DIVINE BEING that made us hath placed us in this lower world in a state of Probation, and hath heaped a variety of Favours and Blessings upon us, far beyond our Merits. We must needs allow this if we consider the matter rightly.

IT becomes then needful for us to reflect, what use is made of those Blessings? What use is made of those Favours, that in such a plentiful manner have been heaped upon us from time to time? Are we dedicating them all

to the service of GOD? Have we taken up that Resolution, and resolv'd to *keep* it too, that according to the Abilities he is pleas'd to favour us with (whatever course the rest of mankind steer, or whatever measures they take) it shall be *our* principal care, and the chief concern of *our* minds, to dedicate ourselves, and those Blessings likewise, that Providence hath been pleas'd to confer upon us, to his faithful service? But you will allow me to say, my Brethren, that such of us, as on the contrary, have, instead of considering seriously, and frequently, the obligations we lay under to GOD, for his Manifold Favours, and have rarely look'd to the Hand of the DIVINE DISPOSER as concern'd in the acquisition of them, but only consider them as the Purchase of our Industry, or as the Fruit of our Prudence, Skill, or Good Management: Such Persons, I say, put a manifest Slight on the Dispenser of all things.

But

BUT supposing it to be the case, that those acquirements were the mere effect of Human Prudence; yet let me ask, whence proceeds this Skill, Industry and Good Management, but from the Author of our Beings? So that after all it must at last issue and terminate here. We are indebted to GOD for whatever we possess that conduceth to our welfare, and puts us in a capacity of being serviceable to others in our several Stations. It is therefore a matter both of Prudence, and Piety, for us to take care that we look through all GOD's Gifts to the Giver, and never suffer any of them, whatever they are, to possess our minds too much, or engross our affections, so as to captivate, and render us incapable of keeping such a Good Resolution, (if we have been brought to it) as that of *Joshua* before mention'd. But if we have at certain times, in our more serious moments, been prevailed with to form such a Resolution from a view of its not
only

only being our Duty, but our real Interest, and yet after all have suffer'd any of those Gifts to engross that room in our hearts, that belongs only to the Giver; then they become as Idols to us; and we, under *that* circumstance, are properly denominated IDOLATERS, and are incapable of keeping such a Resolution, 'till we are disentangled from this Yoke of Bondage. May I therefore with Earnestness urge, (in this our concluding meeting) the Advice which the Apostle formerly recommended, tho' only to a particular sort of mankind----- *Charge them that are Rich in this world---* What to do? *That they be not high minded.* One would think, the nature of things considered, there should be scarce any Necessity for such a Charge, if mankind were but making a prudent use of those Faculties that GOD is favouring them with; especially to those that the Apostle stileth *Rich in this world*; and chargeth his Son, to charge them, not to be *high minded*. There is none to

whom

whom this expreffion is applicable, and that confider from whence thofe Favours proceed, by which they are fet above the common level of mankind; I fay, none fuch, but if they ferioufly confider, they muft allow, that the More is beftow'd on them, the Greater their Obligations are to the Giver: And confequently, the more humbly thankful they ought to be. And it were well if our Humility increafed, in proportion to the increafe of the Favours of GOD, beftowed upon us. If this was the cafe, then none of thofe Bleffings and Favours that the DIVINE BEING confers upon us, would be abufed; by the abufe whereof, inftead of becoming Bleffings, they become Curses to Mankind; and fo confequently, inftead of being to their advantage, they frequently prove the reverfe. *But all things work together for good to them that love GOD: to fuch who have not only made fuch a Refolution as Jofhua, but are determin'd to KEEP it.*---- And on the other

other hand, by the rule of contraries, it is reasonable to conclude, that all things will work together for Evil, to them that are in the opposite Condition.-----From whence it is reasonable to infer, there is a great probability, that those Favours we share in, will prove to our great disadvantage, if our minds are not under a proper influence. Admitting this, my Brethren, let us consider a little, and make Application of the matter to *our selves*, proposing to our own Hearts, after separated one from another, these, or the like Queries: ---- What Steps am I taking? What Course am I steering? Am I resolv'd, like *Joshua*, to serve the LORD? to make his Laws the Measure of my Conduct? and to steer according to the Knowledge he gives me? I say, let such Queries take some place in our minds; and let us allow our selves time, rightly to consider the matter; but there is great danger of our being partial to our selves, when we bring our selves to Our OWN

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TRIBUNAL. I say, it is dangerous, lest we conclude, that the case is better with us than it really is.----- Wherefore to prevent this, let us pay a due regard to that Principle we have long profess'd, and have had frequent recommendations to, as that which must render us capable of judging, in a Matter of such Importance, even that DIVINE LIGHT, by which all mankind are enlightened.---That WITNESS for GOD, placed in the Bosoms of all men: I say, let us pay a due regard thereto, when we come to this Examination; and at the same time, let us put up our requests to the DIVINE BEING, unto whom we are accountable, that he will not suffer us to be deceived, in a matter of such Moment; but open our minds, by the Inshining of his LIGHT, that we may have a right view of our Condition: and accordingly let us judge what Course we are steering---whether we are conformable to the Will of GOD, and answering the End of our Being,

or not? You will allow, my Friends, that this is a *prudent* Course to take: and I earnestly desire that all such among us, as believe we are thus favoured, by the Author of our Being, may pay a due regard to the measure of DIVINE LIGHT, the Gift of the HOLY SPIRIT, or of the Grace we have received, that we may reap the benefit thereby intended to Poor Creatures by the Giver of it.

BUT there is one very great unhappiness, I fear, attends too many of the Children of Men, who profess a Belief in such a Principle, according to the account thereof in the New Testament. And what is that? They don't *act* as tho' they believe *what* they *profess* to believe. And why is it so? They are seldom *at Home*, but frequently *abroad*.

SOME may query, what I mean by this? I mean, they seldom inspect their *own* minds, but are gadding out
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after the Vanities, Pleasures, and Profits of the World. These too much engross their thoughts, so that they are seldom *at Home*; seldom at leisure to inspect their *own* breasts, and consider the privileges, which, by DIVINE PROVIDENCE, they are there favour'd with. Would but Mankind avoid such Extremes, and be so wise, as frequently to inspect their *own* minds, and be seeking Acquaintance with GOD, by his own discoveries, and the Revelation of his SPIRIT within them, there might be some hopes, that Religion would more universally prosper, being fixed on its *right* Basis. For allow me to say, this is the *right* Basis of *true* Religion, and that there is no other way, to arrive at a Saving Knowledge of GOD, than by the Discoveries he makes of Himself, in the Minds of Mankind. I allow we may, by the exercising of our Rational Faculties, in a consideration of the Objects of Sense, be brought to an acknowledgment, that there must be a Divine Cause,

an Omnipotent Being, that gave Being to such a Variety of Creatures as subsist in the Universe; and, by whose over-ruling Providence, that Harmony and Order is preserved, which appears therein.-----Yet notwithstanding this, there may be some, who are of the Number of those, who (from a desire of its being so) have, as *David* long since observ'd, *said in their hearts there is no GOD*. But certainly none but a *fool* can say so; for as I have already remark'd, if a prudent Use is made of those rational Faculties we are favour'd with, in considering the works of Creation alone, even from thence we are easily brought to an Acknowledgment, that there must be a Divine and Omnipotent Being. But what advantage reap we by this Acknowledgment, if we do not *savingly* know him? Wherefore, let us consider the Advice of a wise and good Man, which is recorded to have been given by him to his Son, when pretty near the close of his life.----*And thou, Solomon my Son,*
know

know thou the GOD of thy Father, and serve him with a perfect heart, and willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.—I say, let us seriously weigh

and consider this pious Counsel, of a Good Father to his Son, and make some Application of it to ourselves.

Know thou the GOD of thy Father.—

You will allow, my friends, that no other kind of Knowledge is more desirable. *This* alone is the foundation of happiness to mankind, and on which all farther advancement is to be laid.

Know thou the GOD of thy Father.—

Are we desirous of such a Knowledge? I have already hinted that there is no other Way for us to come to the saving Knowledge of GOD, than by his own discovery of himself in the Hearts of Mankind. And in order to our obtaining this, I earnestly desire we may be careful to guard against suffering
our

our minds to be engross'd by any thing here below, so as to divert us from prosecuting this Knowledge, in the way whereby it is to be attained. Let us be frequent in inspecting our own Minds, and applying to GOD, with the Utmost Sincerity, that he will enlighten them, and give the Discovery of HIMSELF to us, by his DIVINE LIGHT: That He will open to our Understandings a Clear View, and give us a Distinct Knowledge of the Course we are to steer, in order to answer the End of our Being: Such an employment of mind, it becomes us frequently to be found in towards GOD; and then He who takes notice of the Sincerity of his Workmanship, and whose Love is universally extended to them, will take notice of us, and answer our requests, by favouring us with such Discoveries, as He sees to be needful and convenient.

BUT then, my Brethren, allow me in the next place, Earnestly to exhort
you,

you, that your Obedience just simply keep pace with the Discoveries of the Will of GOD made to you: and that you likewise, - be *seeking* after farther Discoveries of his Pleasure, and Manifestations of his Will, in the Secret of your own Minds. For this seems to me to be the most likely Method for all of us to take, that we may have reasonable Grounds to hope for a gradual Advancement in the Knowledge and Favour of our Divine Maker, who is frequently visiting us by his Divine Love, in order to *establish* us on the *right Foundation*. - But if on the contrary, when we know GOD (as some did formerly) we don't Glorify Him as such—What then? Then, it seems reasonable to expect, that we shall lose the Benefit of those Discoveries; and that our *foolish Hearts* will be again *darkened*; that Candle which the LORD was pleased to light in our minds, will be again, by our *Folly* and *Imprudence*, extinguished: And if this be the case, then we really put a Bar in our own way,

way, which prevents our procecdure in this Divine Knowledge and Experience.

LET us therefore, my Friends, whatever Difficulties we meet with, take care, that our Obedience keep pace with the Discoveries of the Will of GOD; even though he may require us to part with something, that seems so interwoven with our Constitution, that it appears to be a Second-Nature to us, and it is like *cutting off a right hand, or plucking out a right eye*, to be divested of it. Tho' this should really be the Case (which I believe several of you, who are now my Audience, have known to have been yours, in the course of your *Experience*) yet let us not startle at it; for it is better to enter into Life without that Hand, or that Eye, than by keeping of them to exclude our selves from the Divine Favour. And you will allow me to say, That a satisfactory Evidence of that Favour, in our *Bosoms*, is infinitely more valuable than all the Treasures
of

of the *Indies*, or any other of those Temporal Enjoyments, that mankind are so foolishly doting upon.

AN Evidence of the DIVINE FAVOUR, and Peace in our own BOSOMS, (which is the sure consequence of having *a conscience void of offence both toward GOD and toward men*) is certainly of the Greatest Value and Importance, to the Human Race, rendering them Happy here upon Earth, and giving a Fore-taste of a future Felicity; for such as are under a Divine Guidance, and Almighty Protection, can want nothing that the DIVINE BEING sees needful for them.-----Let me therefore again repeat, See that you take care, that your Obedience keep pace with the Discoveries of the DIVINE WILL made to you.---Take care, that you startle at nothing that GOD lets you see you ought to part with, but readily comply with his Requirings: Yea, tho' some seeming Inconveniencies may attend this compli-

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ance,

ance, when you consult with Flesh and Blood, (those Evil Counsellors.)--- What signifieth all this? The Favour of GOD makes amends for all your Losses; and in Him you gain much more, and what is of infinitely greater value to you than all that you can part with for his sake.---Wherefore startle not at any of those Difficulties; but give up all, in a steady Obedience to the Will of GOD, discovered to you by his DIVINE LIGHT:—And let our Obedience keep pace with such Discoveries, *from Day to Day*, that we may have reasonable grounds to expect farther Manifestations of the DIVINE PLEASURE; and that we shall advance in Strength and Stature, in a Religious Capacity. This we have reason to expect, from several passages in Sacred Writ, *Unto every one that hath shall be given, and he shall have abundance.*---What Meaning put we upon this Expression?---The Meaning appears to me to be this: To him that hath made a proper Use of the favours
he

he hath already received, more shall be added; and he shall (in G O D's due Time) have Abundance; or so much as the Author of his Being sees needful, in order to answer the End for which he hath raised him up.—Wherefore, my Friends, if we will advance in the Road to Happiness, pray let this be our *daily* concern, even to seek Acquaintance with, or the Knowledge of, the Will of G O D, *in the Secret of our own minds*; and to take care that we are conformable to those Discoveries he makes to us, that our Obedience may steadily keep pace with our Knowledge of his Will, from one time to another, that so G O D may continue his Blessings with us.

AND if this be the Case, that we thus demean ourselves, we may then rejoice, in humble hopes, that we shall thrive in the Vitals of *true* Religion; and in proportion to our Increase in Divine Knowledge, and Growth in Spiritual Understanding, we shall more

tinuance with, or service to, them: For GOD can remove either Us from Them, or Them from Us, when he pleaseth. Wherefore to me it appears a very Great Folly for any to fix their affections so immoderately, or to dote so fondly, upon that which is really so uncertain, as to either its use or duration.

LET us consider ourselves but as *Pilgrims and Strangers in the Earth*.—We have no assurance of To-morrow, but are hastening thro' Time to Eternity, and a *little* provision sufficeth for our Journey.—We ought therefore to have a Reasonable and Christian Indifferency to the rest; and not suffer our minds to be too much employ'd in a pursuit of such Transitory Enjoyments as these here below. *They that will be Rich*, said one---What doth he mean by it?—*They that are resolved to have Wealth on any terms, whether by measures consistent or inconsistent with the Pleasure of GOD*.---What do they do?
They

and more see the Vanity, Folly, and Emptiness of those measures that mankind are too generally taking.----What measures are those?—They are doting upon the World, the Vanities, Toys, Trifles and Fopperies of it; and that in a manner very inconsistent with rational Beings. So that from the Observation of their Conduct, we may safely conclude, that they act very inconsistent with Reason itself. For what Folly is it for Mankind to suffer their Hearts to be engross'd by what is not their own! what is only lent to them, and of which, at best, they are but Stewards! What Folly is it, I say, for any of them to dote thereon, contrary to the Apostle's Advice,—*Charge them that are Rich in this World, that they be not high-minded, nor trust in Uncertain Riches, but in the LIVING GOD, &c.* None but a Fool would put his *Trust* in them. Whoever have had their Education in CHRIST'S School, see the Vanity of placing their Confidence in that which is so uncertain as to its continuance

Great Importance, as daily to inspect our Spiritual Concerns.

MEN of wisdom and probity are wont at proper times to examine into the state of their Temporal Affairs; and therein they do well. — Surely then, it is absolutely necessary, and consistent with Wisdom (in a matter of infinitely greater Moment and Importance to take the same Measures) to *state the Account between GOD and our Souls*, and that *daily* too, because we know not but that every Day may prove our last, and that we may have no more Opportunity for it. Let us therefore, with the utmost Seriousness and Impartiality, consider, *how the case stands between GOD and our selves*; and try whether *We* are acting conformable to the DIVINE PLEASURE? Whether *We* are (as I have already advised) frequent in seeking after farther Manifestations of his Will?—And whether *We* are putting ourselves in the Right Road to receive them, by frequently waiting
upon

—They fall into Temptation and a Snare, and into many foolish and hurtful Lusts which drown Men in Perdition.—They run directly counter to the Will of GOD, and pierce themselves through with many sorrows.

LET us, therefore, my Friends, have a Christian Indifferency to whatsoever is more than sufficient for our Accommodation in our way through Time to Eternity. Though we may be now in Health and in Strength of Body, yet we know not but we may increase the number of the Dead to-morrow; and we have cause to expect we shall be arraigned before the TRIBUNAL of DIVINE JUSTICE, to receive a reward according to the Deeds done in these mortal Bodies. Wherefore, *What manner of Persons ought we to be!* and what Influence should our Christian Principles have upon our Minds!—Are we all of us accountable to GOD for the *Deeds done in the Body!* Let us then be so wise and prudent in an Affair of so
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upon G O D, and applying to Him for such Discoveries from time to time. If we are thus employ'd, we may then hope that our Religion will be laid on its Right Basis. We shall begin at the Right End of our Work ; shall *enter in at the Right Door.*

Now if this be our Case, and we follow on to know the LORD, applying to him for farther Discoveries of Himself, we may hope that in process of time we shall experience what follows; that is, *We shall know his goings forth, bright as the Morning.* If the *Day-Star* is already risen in our minds, and we have some Glimmerings of the DIVINE LIGHT, and keep in the Right Road for further Manifestations; then GOD will, in his own time, favour us with more ; and furnish us with all that Knowledge which is needful for us. But all along, do not forget, my Brethren, to let your Obedience keep pace with your Knowledge, *lest your Candle be extinguished*: For we read,
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How oft is the Candle of the Wicked put out!---- If it is often put out, this implies, that it must be often lighted: and if it is often lighted, then this is an Evidence of the Long Suffering of GOD towards Mankind; and that he is unwilling his Workmanship should perish. And I hope, that the Experience of many within hearing, bears them Record, that *they* have had the Long Suffering of GOD so far evidenced to them, as that it hath *led them* at length *to repentance*---even that repentance which hath issued in an Amendment of Life; and there is no other Repentance that is valid.---Can such a short-liv'd Repentance, (if it deserve that title) as a bare crying out, "LORD, *forgive me,*" after a Person hath acted inconsistent with his Duty, be of any advantage, when upon the very First ensuing Temptation, he is again Repeating his Crime? And thus continues Repenting and Transgressing, and Transgressing and Repenting?--- Judge you whether *such* a Repentance

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deserve

deserve the *title*. Wherefore allow me to say again, that no Repentance is valid but what issues in Amendment of Life: for I will assert, that such is the Kindness of GOD to his Workmanship, that whatsoever he discovers to be His Will and Pleasure, He puts within their Power to reduce to Practice; and it is their own fault, if they fail in yielding Obedience conformable to His Will: for the same Power that makes known his Will, empowers them likewise to obey it. *Thou art therefore inexcusable, O Man*, and a plea of Insufficiency or Inability will not be of any moment to thee, or in the least atone for thy Neglects, when arraign'd before the DIVINE TRIBUNAL. Let thy Obedience then, I say again, keep pace with thy Knowledge of the Will of GOD.

AND, oh! that I could prevail with my *young* Friends to take those Steps, and seek Acquaintance with GOD in their Youth, according to *David's* Advice

vice to his Son, that they may *know the GOD of their Fathers*; dedicating the flower of their age to His Service; and then he would shower down the best of his Blessings upon them, even Spiritual Benefits. Neither would they want such Temporal Blessings as GOD sees best, and most needful for them: *For the eyes of the LORD are over the Righteous, and his ears are open unto their Prayers*, which ascend to him as a *sweet smelling savour*. But who are the Righteous? They must be such as are conformable to the Will of GOD, and whose Obedience keeps pace with the Knowledge He communicates to them.

Excuse, my Friends, my going out into a greater length than I expected when I stood up.----I say, this is the Definition of a Righteous Man,--- *He that doeth Righteousness is righteous, even as He (i. e. GOD) is righteous. He that committeth Sin is of the Devil.* How plain the Apostle writes! how intel-

intelligent his expressions are! *He that*
 DOES *Righteousness*, i. e. He that does
 what is right in G O D's Sight, or
 obeys His Requirings, is, in the A-
 postle's Sense, a Righteous Man. But
 he that committeth Sin is doing the
 Devil's Business, engaged in his Work,
 and consequently one of his Disciples
 and Servants: a Servant of his in op-
 position to the Will of G O D.-----But
 it may be asked, What is Sin? I an-
 swer, in the Apostle's Words, that it is
 a Transgression of the Law of G O D,
 either in the Omission of Duty, or the
 Commission of Facts that are evil.—
 Where *there is no Law*, Sin is not im-
 puted; but as we are put into a capa-
 city of knowing the Will of G O D,
 by Virtue of that Revelation which he
 hath been pleased to make of the same,
 we become greatly culpable, if we
 neglect the Means for attaining this
 Knowledge, and continue, as I may
 say, in a state of Childhood and In-
 fancy, when we might have advanced
 to Manhood, by a due Improvement of
 the

the Talents we have been favour'd with, and consequently this Omission is justly imputed to us as a fault. *Be not Children in Understanding*, said the Apostle, (and is not the caution as needful now as in the Apostle's time) *howbeit in Malice be you Children*: Which imports as much as if he had said, " Let
 " no such thing possess your Breasts;
 " Envy and Malice are evil fruits, and
 " of a pernicious tendency and consequence, inasmuch as they destroy
 " the Peace of that House wherein
 " they are entertained:" *For where Envy and Strife is, there is Confusion and every evil Work.* The Mind that entertains such Principles as these, is thereby laid open to the greatest Mischief. — Wherefore, permit me my Friends, to beseech you to close in with the fore-mentioned Advice, *Howbeit, in Malice be ye Children, but in Understanding be Men.* Take proper Methods for your advancing in Divine Wisdom, that you may grow in Grace, in Saving Knowledge, and Christan

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Experience, from one degree thereof to another.

AND now my Friends, that Principle which has been frequently recommended to us, I would particularly leave with you; heartily desiring, that we may all be so wise as to be diligent in improving our Minds the Right Way, that so we may arrive at a *true* Understanding of our Duty, and may grow in Grace and Saving Knowledge, proceeding from one degree of Christian Experience to another.

And now I conclude, with hearty desires that *Grace, Mercy, and Peace, from GOD the Father, thro' JESUS CHRIST our LORD, may be multiplied among you.*

T H E E N D.

The ART of WRITING

SHORT-HAND,

IN A

Very easy and concise Method,

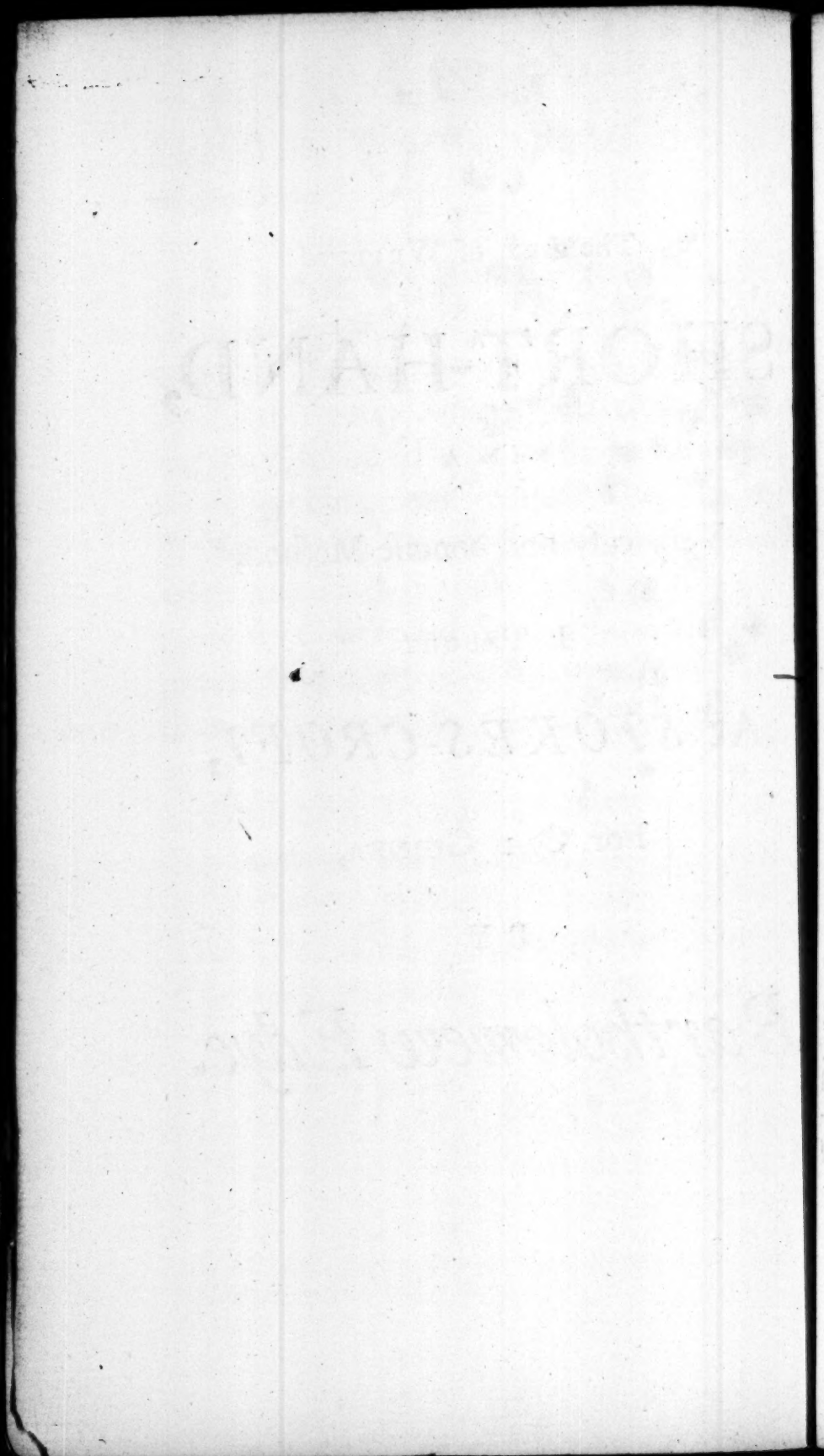
Is TAUGHT

At *STOKES-CROFT*,

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